DOCUMENT RESUME

ED 347 021 RC 018 668

AUTHOR	Hall, McClellan
TITLE	"...Something Shining, Like Gold--but Better." The National Indian Youth Leadership Model: A Manual for Program Leaders.
INSTITUTION	Colorado State Dept. of Local Affairs, Denver.; National Indian Youth Leadership Project, Gallup, NM.
SPONS AGENCY	Kellogg Foundation, Battle Creek, Mich.; Public Welfare Foundation, Washington, D.C.
PUB DATE	91
NOTE	72p.
PUB TYPE	Reports - Descriptive (141) -- Guides - Non-Classroom Use (055)
EDRS PRICE	MF01/PC03 Plus Postage.
DESCRIPTORS	*American Indian Education; American Indians; Camping; Community Action; *Experiential Learning; Grade 7; Grade 8; Junior High Schools; *Leadership Training; *Outdoor Education; *Resident Camp Programs; Youth; Youth Programs
IDENTIFIERS	Community Service; *National Indian Youth Leadership Model; *Service Learning

ABSTRACT

The National Indian Youth Leadership (NIYL) model was created to develop leadership skills for Indian youth to perform their future roles in the family, school, tribe, and nation. The model not only instills leadership skills and values through hands-on learning opportunities, but also challenges youth to apply those skills through projects they design and implement in their communities. A key element of the model is an 8-10-day intensive camp experience. Young people who will be in Grade 7 or 8 the following school year attend camp with adult and high school volunteers from their home communities. Camp staff are carefully screened to select positive role models. Camp routine is very structured and includes immersion and community building, physical fitness conditioning, spiritual awareness, development of environmental awareness and ethics, values clarification, adventure activities to develop self-esteem and leadership qualities, improving communication skills, health education, decision making, skill activities, "processing" experiences, and a community service project. During the following school year, students meet regularly for activities and training sessions and are involved in community service and improvement projects. This manual describes procedures for planning and managing a camp program, outlines ways that the NIYL model emulates traditional Indian values and child rearing practices, and provides references and resources. (SV)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED347021

"...something shining, like gold--but better."

The National Indian Youth Leadership Model: A Manual for Program Leaders

McClellan Hall, M.Ed.
National Indian Youth Leadership Project

RC018668

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
McClellan Hall
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
☑ This document has been reproduced as received from the person or organization originating it.
☐ Minor changes have been made to improve reproduction quality.
• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

BEST COPY AVAILABLE

"...something shining, like gold– but better."

The National Indian Youth Leadership Model:
A Manual for Program Leaders

McClellan Hall, M.Ed.
National Indian Youth Leadership Project

RC 018668

BEST COPY AVAILABLE

"...something shining, like gold–but better."

The National Indian Youth Leadership Model: A Manual for Program Leaders

By

McClellan Hall, M.Ed.
Founder and Director
National Indian Youth Leadership Project

Developed through a grant from
The Public Welfare Foundation
Washington, D.C.
Published by the National Youth Leadership Council
with support from the W. K. Kellogg Foundation.

The National Indian Youth Leadership Model:
A Manual for Program Leaders

McClellan Hall, M.Ed.
Founder and Director
National Indian Youth Leadership Project

Illustrations by 'Sinnagwin', (Roger McKinney), Kickapoo tribe.

Copyright © 1991 by the National Indian Youth Leadership Project and the National Youth Leadership Council.
All rights reserved.
Printed in the United States of America.

The National Indian Youth Leadership Model: A Manual for Program Leaders may not be copied or reproduced in any form, and no part of this publication may be reproduced for resale or for purposes of training without prior written permission of the National Indian Youth Leadership Project and the National Youth Leadership Council.

National Indian Youth Leadership Project
605 Vandenbosch Parkway
Gallup, NM 87301
(505) 722-9176.

National Youth Leadership Council
1910 W. County Rd. B
Roseville, MN 55113
(800) 366-6952 or (612) 631-3672

The National Indian Youth Leadership Project is a National Service-Learning Center for the National Youth Leadership Council (NYLC), supported by the W. K. Kellogg Foundation. For more information on national service-learning programs and publications, contact the NYLC.

Dedicated to Francis McKinley (Ute),
founder of the
National Indian Training and Research Center,
Tempe, Arizona,
a friend and mentor,
who passed away on February 10, 1991.
Many of the ideas Francis and I talked about in the late 1970s
came to life in the program described in this manual.

The National Indian Youth Leadership Model:
A Manual for Program Leaders

McClellan Hall, M.Ed.
Founder and Director
National Indian Youth Leadership Project

Table of Contents

Preface - Jim Kielsmeier, President, NYLC 5-6

I. Introduction and Overview
- A. Project History 7-8
- B. Statement of Philosophy 9
- C. Developmental Approach 9

II. Indian Youth–Yesterday and Today
- A. Indian Parenting–Then and Now 11-15
- B. Traditional Values for the 1990s 16-17
- C. Specifics of the Habilitation Process 18-19

III. Key Elements of the National Indian Youth Leadership Camp
- A. Student Selection 22
- B. Staffing/Role Modeling 22-23
- C. Immersion/Community Building 23-24
- D. Leadership Seminars: 25
  - 1. Living on Mother Earth 25
  - 2. Morals and Ethics 26
  - 3. Self and Leadership 26-27
  - 4. Communications 27-28
  - 5. Wellness/Fitness 28
  - 6. Say It Straight 28
- E. Skill Development 29
- F. Service Project 30
- G. Typical Day/Sample Schedule 31-32
- H. Banquet and Talent Show 33
- I. Processing Experiences 33
- J. Testing Camp Effectiveness 34

IV. Planning a Camp Program

A. Facility	37
B. Cooking	37
C. Food	37
D. Health Care	37
E. Staffing	38-39
F. Transportation	39
G. Equipment	40
H. Contracting	40
I. Insurance	40
J. Resources	41

V. Program Management

A. General Safety Practices	43
B. General Practices/Administration	44
C. Training	44
D. Assessment	45
E. Instructor Practices	45
F. Activities	45
G. Relationship of Perceptions and Skills to Activities	46-47

VI. Taking It Back Home

A. Roots-and-Wings Curriculum	49-50
B. Year-Round Plan	50
C. Role of Mentors in the NIYLP Model	50
D. Scope and Sequence of NIYLP Student Involvement	51
E. The Role of the Youth Council	51-52
F. Indian Youth Service Corps Concept	52
G. Conclusion	53
H. Acknowledgements	54

VII. Appendices

A. Equipment List	58-59
B. Servant-Leader Ethic in Native American Culture (Indian Leadership Quotations)	60-62
C. Bibliography of Sources	63
D. NIYLP Board of Directors	64
E. NIYLP Advisory Board	65
F. NIYLP Processing Guide for Initiative Activities	66

Preface

A lot of people are talking about education these days, including President Bush, who recently launched his America 2000 plan here in St. Paul. It hasn't been like this for many years, certainly not during the 1980s when the issue of young people dropping out, pushed out, or bored out was almost invisible on the national agenda. For McClellan Hall, however, concern for how children learn–especially Indian children, has been a lifelong mission. As national interest focuses on education, it is essential that credible voices such as McClellan's, voices which neither claim nor seek a national limelight, be heard amid the current chorus of those who aggressively press their agendas for children and schools. People who take time to listen to McClellan Hall will not be disappointed.

I first met McClellan Hall, Mike Morris, Mose Killer, Wilma Mankiller, and other Cherokee Nation education leaders in 1981, beginning a learning dialogue that has profoundly affected my life. A veil of obscurity shrouding Native American young people was torn away. My eyes were opened both to the tragedy and promise of growing up Indian in America. When I visited the tiny all-Indian rural alternative school McClellan Hall directed in the remote hill country of eastern Oklahoma, I learned how this "alternative" model offered one of very few schooling options for the 70% of Oklahoma Cherokee students who dropped out of school–mostly from largely non-Indian regional high schools. I saw and heard about the despair and hopelessness of Indian youth exploding in drug and alcohol binges, reckless and destructive driving, and often in suicide. These social pathologies have made Indian youth more "at risk" for health reasons, than any other youth cohort in this Nation. My understanding of the tragedy of Indian youth development in America took on a human face–a visceral kind of knowing that went beyond statistics.

But there is also much more I have come to know about Indian young people and education: Things are changing for the better, and this book is about some of these hopeful changes. In his struggle to improve Indian education, McClellan Hall has identified powerful learning methods–"Something shining, like gold–but better." At the heart of this powerful pedagogy are culturally-based Indian traditions of experiential, service-oriented learning–learning by doing and giving to others. These core learning methods are employed by the National Indian Youth Leadership Project to make learning come alive in the context of traditional Indian values appropriate for today.

Indian people are legitimately credited with many inventions and discoveries that are now accepted by the overall population. Indian agricultural and medical products have been widely adapted for general use. Indian political organizing during pre-colonial times produced the Iroquois Confederacy of tribes, a strong influence on the United States Constitution. The rebirth of Native American pedagogy from the ashes of cultural genocide also has much to say to non-Indian people. Many young people from all cultures learn better in a hands-on way and

with a dimension of service-learning. Indian educational methods described here by McClellan Hall have genuine potential to affect how this country prepares all its children for lives of purpose and productivity. The National Indian Youth Leadership Program is a model worthy of careful consideration by all people interested in educational reform.

James C. Kielsmeier
President
National Youth Leadership Council
May, 1991

"One of the things that has interested me over the years in terms of Native education is that what you call service-learning is how Native people transmitted knowledge and culture in their own communities. Yet this was never widely accepted as a legitimate way of transmission of knowledge in this country. So Native peoples views often conflicted with those of higher education or public school people about how knowledge should be transmitted from one generation to the next. It's good to see that you are beginning to come around to our point of view about how young people should learn."

Roger Buffalohead, 1991
Director of American Indian Learning and
Resource Center, Minneapolis, Minnesota
From comments at the NYLC National
Service-Learning Conference, March, 1991

I. Introduction and Overview

"...something shining, like gold–but better."

This phrase comes from a song by Bruce Cockburn and refers to a comment made by a Passamaquoddy elder during a leadership camp we conducted in Maine in 1989. He commented that "this is the first time I've seen the light shining in my grandchildren's eyes". We have seen that light also, in the eyes of Native children from Alaska to Maine to New Mexico. We offer this handbook in the hope that Native communities and those who work with Native children will use it.

A. Project History

The National Indian Youth Leadership Model was created in response to the need to develop specific skills in Indian youth, who will eventually assume citizenship and leadership roles in the family, at school in the community, and at tribal and national levels. The underlying theme for our leadership development model is Service Leadership. The inspiration for this model has come from both traditional and contemporary sources. Development of the concept began in 1981, when James Kielsmeier, President of the National Youth Leadership Council (NYLC), came to Oklahoma to share his multi-cultural leadership model with the Cherokee Nation education department staff. The people who came together set a process in motion. The uniqueness and appeal of the NIYLP Model is that it not only instills leadership skills through hands-on learning opportunities but also challenges youth to apply their newly acquired skills through projects they must design and implement in their communities The theme of leadership for service is a traditional concept, is especially relevant to the needs that Indian communities have and represents a return to the traditional values that help hold our communities together. The applicability of this model to Indian students was further reinforced in 1982 after a group of Cherokee students from Oklahoma attended the National Youth Leadership Camp. Pre- and post-test scores from that multicultural camp showed that the highest increase in self-esteem scores occurred among the Indian students!

After returning home from the camp, the Cherokee youth were challenged to help implement a leadership project in the 14-county area that makes up the Cherokee Nation today. This program was designed to help Indian youngsters at the 7th and 8th grade levels, an age group identified as especially high risk, learn leadership skills and enhance self-esteem, with the aim of impacting a dropout rate among Cherokee students that has reached as high as 70% in some public schools.

As the program developed, a key element emerged: the Indian Youth Leadership Camp–an eight-to-ten-day intensive camp experience, originally conducted near Tahlequah, Oklahoma. The first camp in 1983 was sponsored by the Cherokee Nation and was inspired by the NYLC model, with several key adaptations to address the specific leadership needs of Indian youth. Since the lack of meaningful roles for Indian youth to play in the life of the community was one of the problems we were attempting to address, it was natural to take advantage of the opportunity for high school students to play a big brother/sister role with younger students (7th and 8th graders).

After two successful years of conducting the IYLC in Oklahoma, the program moved to the Navajo reservation in New Mexico to test the applicability of the model in other Indian communities. We were encouraged by the results with Navajo and Zuni youth and later added the communities of Laguna, Acoma, Santa Clara and Hopi, as well as other tribes from around the country. Efforts are ongoing to disseminate the model on a national level. Camps based on this model have now been conducted in several States, including Alaska, Maine, Michigan, New Mexico, North Carolina and Oklahoma.

NIYLC differs from other camp programs for Indian youth because of its leadership-for-service concept and because it emphasizes the importance of what students do with their newly acquired skills and opportunities. The intent of NIYLC is to seize the teachable moment in each of the following:

- Experiential, physically and intellectually challenging activities
- Community building
- Leadership skill development and hands-on learning
- Processing (discussing and analyzing) of experiences and application of new knowledge to other situations
- Comparing of non-Indian leadership styles with traditional leadership styles and identifying the conflicts between the two
- Incorporation of appropriate spiritual content throughout the camp program.
- Service ethic practiced
- Application of skills in home communities

Further, our approach to adventure programming differs from that of other challenge-oriented programs. We are careful to ensure that proper respect is shown for the natural world. As an example, in native traditions, mountains are considered sacred places, inhabited by spirits. We don't just go climb a mountain! There are prayers and rituals to be observed before we can approach the mountain in a safe and respectful way.

B. *Statement of Philosophy*

- We believe that a positive orientation to life is consistent with our cultural heritage.
- We believe that we should look to our Indian communities for a foundation of strengths to build upon.
- We believe that Indian people have paid a high price in lost lives, respect and land for the few federal benefits that have been reserved through the treaties and that these should be viewed as resources to facilitate self-reliance, not as prescription for a lifestyle of dependency.
- We believe that these values, world view, spiritual teachings and indigenous strengths of our Native American community have much to offer the future of the world community.
- We believe that the traditional Native American values of self-reliance, positive interdependent caring and harmony with our fellow man and with our environment are appropriate and necessary values today and for the future.

C. *Developmental Approach*

The NIYLP model is built upon the premise that Indian youth deserve to have access to the best of both worlds: those traditional values and customs common to the indigenous peoples of America and the best of what the non-Indian world has to offer in the fields of positive youth development, psychology, technology, education and other areas of life. Elements of other youth programs (such as the YMCA, scouting and the National Youth Leadership Council) have been adapted for cultural relevance and appropriateness in this model. The specific program activities, positive orientation and links to traditions are consistent with child development psychology and the values of the Native American community. All our research points to the need for a program that contains the following elements:

- Intervention at a critical point in the developmental process (the end of middle childhood: middle school age) before the onset of puberty and the breakdown of self-esteem, academic performance and motivation begins.
- Creation of a support system in Indian communities to compensate for the high incidence of dysfunctional families.
- Availability of positive alternatives to drugs and alcohol and other self-destructive or antisocial behaviors.
- Availability of positive adult and youth role models and opportunity for intergenerational linkages.
- Opportunity for young people to learn those skills needed to instill a sense of industry (E. Erickson) and to make real contributions to their communities.
- Opportunities to practice the skills of "service-leadership."
- Creation of meaningful roles for young people to fill in their communities.
- Awareness on the part of parents, teachers and other adults of what is needed in the process of developing capable young people.

II. Indian Youth–Yesterday and Today

A. *Indian Parenting –Then and Now*

As many of us are aware, Indian youth of today are faced with a number of challenges: to succeed in school and in the non-Indian world, to be the culture-bearers to future generations–to be many things to many people. We recognize, philosophically, that challenge can provide avenues for positive growth. However, our experience indicates that, for a number of reasons, many of today's Indian youth are generally not well equipped to meet the challenges they must face. The process of "**habilitation**"–defined broadly as "**the process of becoming capable**"–has been interrupted due to several factors and, generally speaking, is not taking place successfully for many Indian youth. Statistically, Indian youth are the most at-risk group of young people in America today–for school failure, drug and alcohol abuse and premature death. Some of the contributing factors include the following:

- **Rapid and profound change in society:** It has been said that our world has changed more in the past 50 years than in all previous history. While we recognize that this has impacted all ethnic groups, Native populations have been especially hard hit by the industrialization of the modern world
- **Conservative nature of many Indian communities:** While conservatism helps our communities hold on to traditions, it may also inhibit our ability to adapt and respond to contemporary societal realities, resulting in such problems as drug abuse, suicide, teen pregnancy, satanism and so on.
- **Lack of meaningful roles for youth to play in the community:** Our study has pointed out a significant need for meaningful roles for Indian youth to play, a need for others to empower and engage young people in the life of the community.
- **Loss of child-rearing skills:** Traditional child-rearing skills are often not passed on to today's Indian youth due to several factors, such as a high incidence of single-parent families, divorce, children being sent off to boarding schools, economic lifestyle requirements and lack of positive role models.
- **Breakdown in both the immediate and extended family unit:** The family has always been the primary role-modeling unit. However, with the breakdown of the family network, our youth are often left without this necessary support system.
- **Separation from the land:** As of the 1980 census, over 50% of all Indian people had migrated to cities. Available information indicates that this figure may now be closer to 75% as we enter the 1990s. This demographic change has important implications for the cultural, spiritual and community awareness of our youth.
- **Alcohol/drug abuse:** While alcohol has historically been a problem in the Indian community, the abuse of not only alcohol but other drugs and inhalants as well has risen at an alarming rate in recent years. This has had a serious negative impact on our youth in many ways.

- **Spiritual breakdown:** Native traditions are based on spirituality. With the loss of our spiritual base has come cultural deterioration in several key areas of Native American life.
- **Health problems:** There has been a noteworthy change in recent years in disease patterns, away from infectious diseases toward behavior-related diseases. This presents a challenge that we must begin to address.
- **Education:** Schools are geared to European learning styles and approaches, which may not be appropriate for Indian students.

A thorough understanding of what is happening to Indian people, especially to Indian youth, is very important. Founders of the National Indian Youth Leadership Project have devoted several years to studying and observing these problems as teachers, counselors and leaders. Rather than dwelling on the problems of Indian youth and what is happening to them, the NIYLP recognizes that it may be equally important to focus attention on **what is <u>not</u> happening to make our young people capable**. In developing our leadership training program, we choose to take a positive, proactive approach to make things happen. To accomplish this, we looked to competent, capable adults in our communities, both Indian and non-Indian, as examples. We looked to those who are successful by strictly non-Indian standards, as well as those who are capable individuals by "universal" and culture-specific standards (e.g., local, tribal, etc.).

Our intent was to identify those characteristics and skills that today's competent adults possess. After identifying these qualities, we designed a program to offer young people experiences that would give them hands-on opportunities to develop the desired characteristics. The "habilitation" process described by Glenn & Warner in *Developing Capable Young People* was especially relevant in developing this component of the NIYLC, as was the concept of "mediated learning experience" as developed by Larry Emerson on the Navajo Reservation in recent years.

In pursuing our positive approach to problem-solving, we turned to our Indian communities to help us focus on **strengths,** rather than on deficiencies. Once we gain a more in-depth understanding of the particular community, our intent is then to focus on the strengths already in place in the community and to build on them, with the most important being the **spiritual values and traditions** that encourage and emphasize positive thinking. In viewing problems as challenges to be met, NIYLP chose to sustain a positive outlook in its approaches. The problems Indian youth face today, as outlined, are very serious and call for innovative approaches.

While these approaches may appear to be radically new and different, they actually represent a return to more traditional values. In all of our leadership training, we have maintained a respectful attitude toward traditions, recognizing that, in many cases, traditional knowledge may contain solutions to the most serious challenges.

The next step in effectively addressing the problems identified is to understand the **societal changes** that have not only dramatically affected non-Indian society but that have also uniquely impacted Indian communities in the last few generations. One way of gaining a perspective is to examine **traditional practices and values of Native American child-rearing and community life** and compare them with what we find in many Indian communities and families today. The chart on the following pages depicts such a comparison and shows how the National Indian Youth Leadership Project addresses those issues.

Indian Parenting–Then and Now

Then	Now	NIYLP Approaches
Parenting not left to chance.	Single parent families, latch key kids, parents working outside the home; little time with kids; heavy influence of media, alcohol and drug abuse.	Highly structured, well-supervised activities; low staff-student ratio; solid role models; proven approaches.
Inter-generational contact.	Youth often separated from elders; nursing homes; families divided due to economics, etc.	Multilevel role modeling; peer, high school, college students, adults, elders; follow-up projects, involve youth with elders.
Network of family: aunts, uncles, grandparents, etc.	Breakdown of extended families; kids often unsupervised; peer pressure strong, often negative.	Camp is a community features a low staff to student ratio; lots of interaction with adults and role models; mentoring.
Respect for the child as a gift from the Creator; parenting skills and values passed on to youth; discipline consistent; morals and ethics taught by example.	Child abuse; drug/alcohol abuse; values unclear; no support system; loss of parenting skills and values; influence of media often in conflict with Native values.	Teach respect for every human being; talk about parenting, sex, roles and responsibilities; teach by example.
Relationships known and understood.	Relationships not clearly understood; clan system gone or deteriorated; non-Indian orientation common (e.g., dominion over earth and its creatures).	Clan groups/explain the meaning; supportive, respectful atmosphere, behaviors; intertribal, inter-racial staff; much emphasis on environmental ethics, morals and ethics in dealing with others.
Well-defined values, customs, and practices.	Often poorly defined customs, values, practices; "worse of both worlds," where remnants of native culture combine with less desirable elements of non-Indian culture; hodge-podge of values at school; cultural deterioration.	Respectful atmosphere well-defined rules, roles, and expectations; respect for cultural differences and inter-tribal customs.
Spirituality integrated into everyday life.	Spiritually compartmentalized (only go to church on Sunday, etc.)	Spiritual orientation to overall program. Begin with morning prayer each day, pre-meal blessing, etc. Stress the spiritual nature to all participants.

Then	Now	NIYLP Approaches
Stories, songs to teach and instill respect. Words were considered sacred.	Traditions often lost; youth have no access to stories/ parents often don't know the stories; language is secular.	Incorporate the traditional storytelling approach; integrate elders and others to talk with youth. Research provides evidence that storytelling is effective teaching approach–engages both hemispheres of brain, neutralizes school anxiety.
Community recognition of significant events in the lives of young people (e.g., rites of passage, naming ceremonies,	Confused identity; lack of meaningful roles to play within the community; few ceremonies still practiced. etc.	Group recognition of accomplishments (e.g., ropes course, rappelling, marathon) awards ceremony, etc.; student have to earn'T-shirts.
Child free to develop at own pace; experiential learning.	Schools, mass education, child judged by non-Indian standards, testing, labeling, etc. Schools geared to Anglo-Western learning styles and approaches.	Individuality respected; only ask each person to "do the best you can" in meeting challenges; emphasize challenging experience as basis of new learning; engage both brain hemispheres through creative play and activity.
People learn from Nature; consequences were consistent and real.	Lack of experiential opportunity; learning often removed from consequences; spoiled and sheltered kids.	Entire program is experiential; get kids to "try on" roles, learn from mistakes; provide supportive but challenging environment; help explain and discuss cause and effect; processing of experience through dialogue is critical.
Community worked together; interdependence.	Communities fragmented; little volunteerism; youth generally viewed as recipients of services.	View youth as resources to be tapped; encourage youth to participate, plan projects and initiate action.

1989 National Indian Youth Leadership Project

"I think that perhaps my early training in the home impressed me with the philosophy of our forebears. It was taught to us that if one could be of service to his people, this is one of the greatest honors there is."

Bernie Bearskin (Winnebago), 1966
In: *Division Street, America*
by Studs Terkel, Avon Books, NY 1967

B. Traditional Values for the 1990s

The National Indian Youth Leadership Project was developed around key values common to Native people in North America. We feel that these values can be practiced today, in spite of tremendous changes that have taken place in our tribes and communities. These critical elements are listed and briefly described below:

- **Family:** The central feature of Native American culture has always been the family. In these times of rapid change and social fragmentation, special attention and concerted effort are needed to restore the strength of the family and to develop young people with a strong sense of commitment to family values.
- **Service to others:** From the earliest times service to others has been a traditional value in American Indian cultures. Cultivating the spirit of service provides young people with an opportunity to transcend self-centeredness, to develop genuine concern for others and to put into action positive attitudes and skills.
- **Spiritual awareness:** Traditional Native American teachings often complement Christian beliefs emphasize (e.g., belief in Supreme Being, concept of brotherhood, moral code, fasting, healing and prayer). In modern times, a return to spiritual values will provide young people with a constant source of inner strength, self-knowledge, perspective, love for others and a feeling of gratitude for the gifts of life.
- **Challenge:** There is value in involving young people in risk-taking activities, where they are called upon to tap into and stretch their own capabilities and where they directly experience the relationship between their own performance and the chance of success or failure.
- **Meaningful roles:** Young people must have meaningful roles in the life of the family and community in order to develop positive social skills and a sense of self-worth.
- **Recognition:** It is critical that we recognize the accomplishments and transitions in the lives of our young people. The turning points are often referred to as "rites of passage" and need to be acknowledged and celebrated.
- **Responsibility:** As young people mature and as their roles expand, their responsibilities increase. A strong sense of personal responsibility is a vital element in the development of capable young people.
- **Natural and logical consequences:** Young people need to understand that actions are followed by consequences. Nature is often the best teacher, and the young must not be overprotected from reality.
- **Respect:** In order to develop a sense of relationship and unity with their universe, young people must learn to respect the traditions, values and customs of their heritage, as well as those of other individuals, generations, races and cultures.

- **Dialogue:** Traditionally, there was a high level of intimate communication between adults and the young, which provided a strong basis for the child's education. The key to getting the most from learning experiences is processing those experiences through meaningful dialogue. This means talking about what happened, analyzing why it's important and generalizing to determine how we can learn from the experience. This process helps young people to internalize the lessons of their experience and thereby become empowered to apply them in other situations.

"Service-learning is not a new concept to native communities. It's part of the fabric of our life, our well-being and survival. In my tradition, to be noble is to give to those who have less. It is an issue of service and leadership. You are a servant of the people, and the people must come first.

"Service-learning is a spiritual act. In many cases we've been disconnected from the truth and from ourselves. We need the spiritual ethos of service-learning to rebuild our communities, redesigning the 'new world order' based on humanity and not on power relationships. Service-learning is also a political act, because it empowers people in a very human way–as individuals.

"Service is the rent we pay for living, the anchor to our humanity. It is about moral courage, not about being smart. Moral courage is about stepping forward, and I think everybody can do it–if they find their memory, and find their song."

Norbert Hill, 1991
Director of the American Indian Science and Engineering Society
From comments at the NYLC National Service-Learning Conference, March, 1991

C. Specifics of the Habilitation Process

The process of habilitating or nurturing our youth is effected through the understanding that there are specific perceptions and skills that need to be developed. These include:

Perceptions to be Acquired

1. **Ability to identify with viable role models:** Critical in developing a healthy perception of oneself: the ability to look up to, admire, want to be like someone. This is a basic part of human nature and is especially critical for Indian youth. Reservation areas have few visible, positive role models. The project provides several layers of role models from elders, adult staff and volunteers, college students and older high school students to the peer group.
2. **Ability to see oneself as a part of something larger:** The important element here is the reciprocal relationships that are inherent in families and communities. Roles, responsibilities, chores, people depending on one another–are important in developing a notion of how people relate to each other. Our attempt is to create a community within the program and camps, a large extended family made up of smaller, clan groups. Here, young people try on some of the roles they will experience in later life. The consequences at the camp are real enough, but the environment is very supportive when mistakes are made.
3. **Ability to see oneself as capable:** With each of these three perceptions, the opportunity to have **concrete experiences** to develop the perception is critical. Learning theory recognizes that a person must have a base of experience from which to develop higher-level thinking skills. Rappelling and other adventure activities provide opportunities for development of self-confidence and technical competencies. Careful processing of activities can assist in the transfer of learning to the classroom, the home and other situations.

Skills to be Acquired

1. **Intrapersonal skills:** The skills of self-management are developed as individuals become more in tune with themselves, assess strengths and weaknesses and develop a sense of self. Young people must have **experiences** in which they are personally involved. They must then **identify** what was experienced, **analyze** how it occurred and **generalize** that learning to other situations (the "**E-I-A-G** Process").
2. **Interpersonal skills:** The skills of communication are acquired as a young person develops the ability to identify feelings and cope with them productively and recognizes that others have these same feelings, frustrations and challenges. Skills to be developed include expressing oneself, cooperating, negotiating, listening and empathizing.
3. **Situational skills:** The systemic, or situational, skills give us the ability to respond to the situations we meet in daily life and to modify or adapt our behavior accordingly. This includes the concept of personal responsibility and the understanding of cause and effect.
4. **Judgement skills:** These higher-order skills are a product of our experiences, but we must develop the capability to understand our experiences and apply our higher-level thinking skills. Examples include: WHAT happened, WHY did that happen, WHAT could I do next time so the outcome might be different?

The catalyst that helps us put it all together is referred to as **PROCESSING**. In its simplest form, processing involves dialogue between the young person having the experience and someone more mature who can facilitate understanding. We need to examine the **experience**, **identify** what happened, **analyze** why it may be important and **generalize** the learning to other situations.

Due to many of the factors discussed earlier, the habilitation process is not fully taking place for many of our Indian youth today. The NIYLP model has been developed to teach positive perceptions and skills through activities designed to provide young people with opportunities to experience first-hand challenging conditions that produce the impact we're looking for. Although youth stay at the NIYLP camp only eight to ten days, we believe that it provides a base of experiences on which young people can build. A quality follow-up program is designed for the school year following camp. We are confident of producing the results we all want to see: functional, competent, interdependent young adults.

BEST COPY AVAILABLE

III. Key Elements of the National Indian Youth Leadership Camp

The National Indian Youth Leadership Project (NIYLP) is designed to operate year-round, with the summer camp (NIYLC) acting as the "ignition experience." Young people spend eight to ten days experiencing an intensive developmental program that relies heavily on the outdoors and group interaction. We strongly feel that such concepts as leadership, responsibility, cooperation and compassion are best learned through direct experience.

Young people come to camp with adult volunteers from their home communities. They share the experience and together they return home to put their newly learned skills to work. Having shared this critical time with their students and having developed a good relationship with them, community volunteers are in a unique position to follow-up and build on what has been learned. The follow up program during the school year is tailored to the youth and to the community. The NIYLP has developed materials to assist and provide ideas, but the program ideally should reflect the personality and needs of the community.

What follows is an outline of the major features of the camp and a brief explanation of each. Our rationale for incorporating these features is based upon what our research identifies as critical in the process of developing capable Indian youth.

The National Indian Youth Leadership Camp is well planned; even the free time is structured. While planning the activities, the physiological and developmental make-up of the age group and the need for rest, nutrition and exercise are all kept in mind. Much of the camp's success depends on its controlled environment: no high-sugar foods, loud music, or TV. A healthy, positive interaction with role models in a non-threatening context is the focus. There have been very few disciplinary problems in our camps. When a problem does arise, our staff-to-student ratio allows us to respond to it in a short period of time. Everyone agrees to fully participate in all camp activities, and all understand that disciplinary problems may result in being sent home.

Nat'aanii: *"Those that think of the well being of others above all."*
Yaa joobaa': *"Having compassion for others above all."*

Translation of terms describing the traits of traditional Navajo Leaders. from Navajo Philosophy of Education Herbert Benally, Navajo Community College Press, Tsaile, AZ. 1987

A. Student Selection

Application forms are distributed early in the spring to participating schools. We work with the teachers and counselors of eligible students, those who will be in 7th or 8th grade in the school year following camp. The total number of students recruited depends upon the size of the staff and the facility used for the camp. Along with general background information, students are asked to write a short statement on why they want to attend and what they hope to gain from the experience. We also ask for a recommendation from a teacher, counselor, or minister, along with a medical history and consent form signed by a parent or guardian.

We select not only those students with proven leadership ability–for it is but one criterion considered–but also look for students who have leadership potential but may be in trouble or headed in that direction. By taking students from both ends of the spectrum, those with positive behavior influence the others in an uplifting way.

Since the inception of NIYLC, we have allowed the participating communities to select their students, using the criteria mentioned above. A maximum of 40 students may attend the NIYLC at one time.

B. Staffing/Role Modeling

Staffing at the camp is carefully designed and provides an excellent staff-to-student ratio. There are several layers of staff: adults (e.g., camp director and assistants), college students, older high school students who have been through the program and come back to help, and the peer group. This allows a **cascading** role-modeling effect. Students can see and interact with people in several age groups–from students their own age to older high school students, college students, adults and elders. This addresses the need for role models referred to previously. The majority of the staff members are Native people from both the United States and Canada. Men and women are fairly equally represented and most are volunteers–another important concept for the young people to emulate. To further reinforce the multicultural emphasis, we have developed a working relationship with the Armand Hammer United World College, which serves students from 75 different countries. Staff from the National Youth Leadership Council also participate regularly.

Adult staff are assigned to a primary (clan) group and stay with their group 24 hours a day for the duration of camp. Staff are available for counseling or informal discussion as needed. Regular primary group meetings are scheduled for each evening before lights go out, providing a time to discuss potential problems and to give positive reinforcement for the day's accomplishments. The intensive contact with the staff provides students with opportunities to talk with an adult in a non-threatening setting; this may be the closest interaction some of the youth have ever had with a positive role model, other than parents or family. At least one high school staff member and one adult are housed in each cabin.

The staff is carefully screened to ensure that positive role modeling will take place. The staff is often voluntary, which makes screening somewhat more difficult, but it is critical to have people who will make the camp a positive experience. Staff members must have had a physical exam and ideally should begin conditioning in advance of camp. We expect staff to get involved in all activities (e.g., rappelling), to avoid a double standard. Exceptions are made only in special circumstances. A minimum of two days of staff training takes place before camp to orient members to expectations and goals of the program.

C. Immersion and Community Building

The **immersion** phase of the camp is designed to make a clean break from familiar surroundings and routines and to create a community. To ensure that this occurs, we insist that students leave radios, tape players, headphones, TVs and junk food at home.

1. Clan System

When the young people arrive at camp, they are assigned to primary or clan groups of eight to ten who live together and work together on such tasks as kitchen duty and clean-up duty and on group challenges and service projects throughout the camp. Each participant signs an agreement that they will involve themselves in all activities and abide by the rules established for the camp.

Noncompetitive games, icebreakers and name games are all utilized to build the community atmosphere. At dinner on the first evening, each person may be paired up with a new friend and may find themselves feeding their partner the entire meal to break down inhibitions.

2. *Physical Fitness*

It has been noted earlier that disease patterns among American Indians have shifted away from communicable diseases to problems more related to human behavior. Health problems of special concern to Indian people include obesity, diabetes, hypertension, accidents, environmental hazards, alcohol-related illnesses, sexually transmitted diseases and mental health problems. Many of these concerns can be controlled or avoided through physical fitness, so we heavily emphasize conditioning. Wellness programming is included throughout camp to address some of these health problems in an informative way, with an emphasis on prevention.

Physical conditioning begins each day when the campers arise, usually by 6:30 a.m., and assemble for stretching and basic exercises by 6:45. After a warm-up, each student has the option of running one to two miles or taking part in daily aerobic exercises. On the final day of camp, a mini-marathon culminates the week of preparation. The course varies with the locale but usually involves five to six miles, which everyone must finish. However, the only competition that is emphasized is with oneself. Each runner attempts to beat his or her own estimate of the time he or she predicts for the course. Those who are more athletic may complete the run as quickly as possible so that they can go back to help others, ensuring that everyone completes the run. A lot of peer support is evident, and the last one to finish usually gets the largest ovation. After the marathon, the NIYLC T-shirts are awarded. These shirts are not for sale; they must be earned!

3. *Spiritual Awareness*

The NIYLP believes that Indian youth need to be aware of the spiritual relationship we all share as human beings. We do not emphasize traditional spiritual practices over Christian worship. Rather, we encourage young people to practice whatever they believe. If our students are unclear about their beliefs, they have access to a variety of adults with whom they can talk.

D. Leadership Seminars

During the first days of camp, experiential seminars occur: Living on Mother Earth, Morals and Ethics, Self and Leadership, Wellness/Fitness, Communications and a special session called "Say It Straight." Most are a full day (a minimum of six hours) in length, and most activities take place outdoors. Each is designed to provide learning opportunities directly related to the skills and perceptions identified as critical in the process of developing capable young people. **The outdoor setting has proven to be an effective environment for the development of leadership skills.**

Our rationale for using outdoor experiential challenges is based on a need to overcome negative experiences often associated with school. For some students, we have to establish the belief that learning can be fun. Also, it is more informal in the wilderness; it is a natural, non-threatening atmosphere–much more supportive than an ordinary classroom.

1. Living on Mother Earth

This seminar may be done as a nature walk with an emphasis on such things as botany, native plants and medicinal plants. Resource people may be science teachers and traditional medicine people. In recent years, we've modified it slightly to incorporate a hike of approximately seven miles using orienteering techniques (map and compass). It takes the better part of a day to complete the hike, with rest stops, a lunch break and activities. We also try to cover as much of the natural history as possible (e.g., plants, animals, geology). Self-discipline is stressed through personal management of the water and food on the hike (each person carries his/her own food and water... if you drink all your water in the first 15 minutes, the problems are obvious).

Ecological considerations are good topics for discussion on the hike. If the majority of the hike takes place on a reservation, we can readily see how the land is taken care of, how people dispose of trash and the impact of annual rainfall, etc. The emphasis is on looking more closely at things that most of us take for granted.

Through this seminar, we are able to get young people out into nature, to enjoy the physical exercise the hike entails and to begin to develop an environmental ethic that is vital to the future of the planet.

2. Morals and Ethics

This activity is designed to give the participants an opportunity to experience the concepts of right and wrong, fair and unfair, sharing, distribution of resources, personal responsibilities handicapping, Third World conditions and world hunger–all in a hands-on setting. A number of approaches have been used; the classic model utilizes an unequal distribution of resources–in one case, canoes, paddles, life jackets and lunches. Groups are divided into the haves and the have-nots, the rich and poor of the world. Methods of dividing groups vary, but the objective is to have a poor group and a wealthy group. Equipment and resources, including food, are distributed unequally. A journey or activity must be completed by both groups, with the unequal conditions playing a major role in the experience. The imagination of the staff plays an important role in the success of this activity. The whole experience is a valuable learning opportunity, can be a lot of fun and lends itself to good discussion afterwards. Processing this activity is vitally important.

3. Self and Leadership

The most action-oriented of the basic seminars, this activity gives young people (and staff –we don't ask students to do anything we won't do ourselves) an opportunity to solve group as well as individual challenges. The objective of group challenge activities is to develop cooperation, build communication, get several heads together to solve problems and to demonstrate how "every man/woman for himself/herself" is not always the best way. This is done in a hands-on setting (e.g., getting ten people onto a 2' x 2' platform for a full five seconds with no one touching the ground, or falling off the platform backwards, with eyes closed, into the arms of primary group members to build trust). These exercises present very real challenges. As the group progresses from introductory activities to more complex ones, it will face a 12 foot high wall that must be climbed, a beam six feet off the ground that they must go over without breaking the human chain of joined hands, or an imaginary Grand Canyon that must be crossed on a Tarzan swing. Each activity is immediately followed by a short discussion of group dynamics: who took the lead, whether everyone had input, whether all ideas were listened to, etc.

The second phase of the seminar challenges the individual through a ropes course and/or a rappel of at least 100 feet. This activity is especially appropriate for adolescents because of its applicability to our "transfer of learning" objective. It is physically challenging and scary, yet safe. Our instructors are well qualified and are also trained Emergency Medical Technicians (EMTs). The most up-to-date equipment and safety precautions are used. The challenges are real, as are the consequences of not following directions or trying to show off. The emphasis is on the perceived, rather than the actual, risk.

This is a great confidence builder for young people and has direct application to the classroom and other challenging situations young people face. The importance of processing the event can't be overestimated. It is critical to talk about what they've just accomplished, how frightening it is to most people and how they overcame it. A highlight of the discussion focuses on ways that their energy and enthusiasm can be transferred to other situations both in and outside of school.

4. Communications

Indian students from States with large Indian populations testified before an Interior Subcommittee hearing in April 1986. What the students had to say was that drug and alcohol abuse are rampant in Indian communities and on reservations because youth are bored, jobless and can't communicate with parents, teachers and non-Indians in general. The conditions described have not improved significantly since 1986. We have designed this seminar to provide experiences to address the problems inherent in communication. It includes activities that emphasize the importance of verbal and non-verbal communication, role playing and even stress management techniques for situations where students are nervous or reluctant to speak out. Assertiveness training is covered, as well as a discussion of family roles, responsibilities and relationships.

The communications seminar has two goals: 1) improving communication for better interpersonal relations and 2) improving students communication skills–reading, writing, speaking and listening. A "whole language" approach to improving these communication skills incorporates the following:

(a) Reading

- Word lists: before some of the camp activities, students are asked to think of words that are associated with those activities. The seminar leader writes the words on the board, notes their spellings and whether or not they sound the way they are spelled and encourages discussion about their meanings.
- Written functions: sometimes rather than giving the directions orally, directions are written for the participants to read and follow. The importance of reading is also stressed in such activities as when students are asked to record a tribal legend.

(b) Writing

- Journals: students keep journals in which they record the happenings of each day and their feelings.
- Poetry: students write cinquains based upon one or more themes of the camp.
- Games: students make up their own games and write directions for them.

(c) Speaking

- Students are active participants in the processing discussions about values, dynamics, etc., that they have experienced through the activities (see discussion of processing experiences). The talking stone might be passed from one student to another to help provide the power to speak and to focus the group's attention on what each person says.
- Opportunities for speaking are provided throughout the program: reading of poetry students have written, telling stories in the evening around the campfire, general directions, etc.

(d) Listening

Listening skills are stressed when directions are given orally.

Opportunities for listening are provided throughout the program: listening to stories around the campfire, listening to the leader when he or she is providing information, etc. The art/skill of good listening is emphasized throughout the camp.

5. Fitness and Wellness

This seminar looks at health from a preventive perspective. Topics covered may include health, fitness, nutrition, stress management, etc. Our purpose is to raise consciousness about critical issues facing Indian people and provide strategies we can all use to develop healthy lifestyles. The camp program reinforces the content of this seminar in daily programming.

6. Say it Straight

This seminar focuses on helping young people make healthy choices and resist negative peer pressure. Extensive dialogue and role playing are key elements as young people act out situations that they experience back home or at school and practice making appropriate choices.

E. Skill Development

These sessions are in addition to the seminars and are usually two hours in length. The classes are small and can cover anything the students would like to learn: beadwork, canoeing, traditional dancing, square dancing, cooking frybread–anything the staff can teach in a two-hour block. These are also excellent bad weather activities, an important feature of the camp, since the program goes on, rain or shine.

1. Canoeing/Water Safety

This has consistently been one of the top rated activities by NIYLC students. We utilize the canoes for several reasons: it's a very calming and peaceful exercise, it promotes the importance of cooperating with another person and effective communication (since students must work together to make the boat go where they want), and it's generally a new and fun experience for students, especially for those from the dry southwestern part of the country (where the NIYLP is based). Further, we use the time in the canoe to teach water safety. Specifically, we orient the students to proper handling and operation of the boat, then we usually ask one group to volunteer to tip over to demonstrate the proper way to get water out of the boat and get the passengers back in. Since most boating fatalities can be avoided by knowing what to do and what not to do and by not panicking when something goes wrong, we hope to prevent future incidents. We don't allow anyone in the water without a lifejacket, and safety becomes second nature at NIYLC.

2. First-aid Training

We include this as an activity and are convinced that it has paid dividends for us. Our training is usually limited to a few hours, but we emphasize that knowing what to do and what not to do could save a life. Although we have never had anything more serious than a sprained ankle occur in camp, we want the students to know enough to respond to the range of possibilities our agenda presents. Through this orientation, students will know enough to stay out of the way and not to try to do anything if they're not sure what needs to be done.

Further, it's another role modeling opportunity for our students. The EMTs who do our training are usually Native American and are excellent examples of Indian people in meaningful careers.

During the 1983 camp in Oklahoma, students rescued a drowning man in the Illinois River after learning proper techniques just days earlier.

F. Service Project

Consistent with the overall theme of the camp, which emphasizes "**service leadership,** " we feel it is important to provide opportunities to do something for others (without the pay incentive) in order to demonstrate that there is an inherent value in doing something for others. This service component is one of the features of NIYLC that sets it apart from other youth camps.

We usually devote one entire day to a service project. For example, in 1986 we worked with the National Park Service at the El Morro National Monument for a full day. Camp participants and staff were divided into groups by choice of activity, and each group did a project. Projects included helping to install a composting toilet facility, helping to build a year-round weather station, installing park information bulletin boards (pipe set in concrete), clearing trails and clearing and weeding Anasazi ruins for tourists to visit. These were visible projects: the kids could show others what they worked on, the park superintendent wrote an article for the paper about it with the names of the students involved–it was a positive experience for all.

In 1987, we assisted the Pueblo of Picuris in northern New Mexico. The tribe was attempting to reconstruct a 250 year old church through volunteer labor. Our group made nearly 1, 000 adobe blocks in one day as a gesture of service to our neighbors. Students received certificates of appreciation from the Governor of the Pueblo, and the group was featured in a newspaper article.

In 1988 we began a tree-planting operation on the Navajo reservation that will be an ongoing feature of our summer camp program.

Options for service projects are numerous, but we try to avoid situations where students cannot see the value directly. Projects that can help their school or community can also be very beneficial and an important part of the follow up NIYLP program during the school year.

In 1990 we painted the entire administrative office complex at the Pueblo of Jemez, including the governor's office. While the majority of the staff and students were painting, a smaller group was teaching songs and games to pre-school children in the summer free lunch program.

G. A Typical Day at Camp

The agenda of the camp is sequential in the sense that some activities are more effective when they happen early on, while others work best after certain experiences have prepared the students for what's to come and trust has been built within the group.

• **Sunrise Prayer**: An optional early morning prayer service is offered. Students are encouraged to practice their beliefs and give thanks in their own way.
• **Conditioning**: The typical day begins at 6:30 a. m. By 6:45, everyone is assembled for stretching and exercises. After a group warm up, students have the option of running (usually one or two miles) or doing aerobic exercises.
• **Breakfast**: Breakfast is usually served cafeteria style around 7:30 a.m. The primary (clan) groups rotate kitchen duty. Kitchen duty for any meal involves help with preparation, serving, and clean up afterwards. A prayer is offered before each meal. Meals are followed by announcements covering the activities of the day.
• **Activities**: After allowing sufficient time for kitchen clean up and changing clothes into whatever is appropriate for the day's activities, the groups assemble. If it is a Basic Seminar day, they will gather equipment, lunches and water, and set out on foot, in canoes or in vans to the location for the seminar.
• **Lunch**: Lunch is nearly always out in the field. Lunches are contained in coolers and boxes, and groups may be separated during lunch. Each member of the group is responsible for making his/her own sandwiches and for ensuring that everyone in the group gets an equal share of the food. This requires adjustment for some people who aren't used to sharing or being considerate of others.
[Since the Basic Seminars last five to six hours, we are usually ready to return to camp by 4 p.m. This allows enough time for clean up, changing clothes if necessary, and for primary groups with kitchen duty to begin helping with the evening meal.]
• **Pre-Meal Thought**: All meals begin with a pre-meal thought, meditation, or prayer of some kind. Primary groups are usually assigned this task, but it can be left to volunteers. This important aspect of leadership development is never omitted.
• **Evening Activities**: After supper, the entire camp gathers for games, activities and speakers. Speakers can range from motivational (Billy Mills type) or historical to traditional storytelling. Singing and skits are also appropriate and are a lot of fun with this age group. A back home night is usually built into the schedule to allow groups from different areas to do a skit or short presentation on what it's like where they live. It's a sharing activity and can be humorous or serious, but it's always fun. We have also brought in Native musicians and entertainers. The evening activity is a nice way to wrap up the day and, if done properly, has everyone totally exhausted and ready to go to bed at the assigned time.

National Indian Youth Leadership Camp
Sample Daily Schedule

6:00		am	Sunrise prayer (optional)
6:45			Assemble for conditioning
6:45 -	7:30		Conditioning (stretching, jogging/aerobics)
7:30 -	8:00		Shower, assemble for breakfast
8:00 -	8:45		Breakfast, announcements, clean-up
8:45 -	9:00		Prepare for day's activities
9:00			Assemble, orientation for day's activities
9:15			Leave for basic seminar
9:30 -	3:30		Basic seminar
11:30 -	12:00	pm	Lunch in the field
3:30 -	4:00		Wrap-up and leave for camp
4:30 -	5:00		Clean-up, prepare for supper
5:00 -	5:45		Supper, announcements, clean-up
5:45 -	7:00		Free time
7:00			Evening activity: speaker, songs, skits, games
9:00			Snack (sugar free)
10:00			Cabin call
			Lights out

H. Banquet/Talent Show

Planning a banquet evening toward the end of camp provides different groups the opportunity to 1) help prepare traditional dishes from their home or culture, 2) share these traditions with others, and 3) experience something new from other tribal settings. If we're doing the camp close to home, we invite parents to the banquet. Even if parents can't attend, it's still a special occasion. Banquets also provide an occasion for a staff talent night, which can be very entertaining–especially if the staff has at least minimal talent. This also gives students an opportunity to see the staff in a different role.

I. "Processing" Experiences

The key to the success of the activities we conduct in the NIYLC model is the discussion, or processing that takes place after the event. The group leader initiates this by asking a series of questions, such as: What happened? Who took the leadership role(s)? Did everyone listen to all the ideas? Did you work together?

Care must be taken with the level of questioning that is used. To be most effective, we start with simple questions–ones that can be answered in one or two words–and then progress into a higher level of questioning, eventually to "feeling" questions. For example: How did it feel to be temporarily handicapped? How did it feel to be totally dependent on another person? These are questions that can reveal a lot about how the students perceived the event and what they learned. We are convinced that much of the impact of what we do would be lost if the events were not properly processed.

Processing these experiences is critical in developing higher-level thinking skills, those skills necessary for the students to be able to analyze their life experiences and to apply relevant knowledge and information.

J. Testing of Camp Effectiveness

A pre-test measuring self-esteem, locus of control, attitudes toward education, community involvement, future plans and general level of knowledge about Indian heritage is given on the first day of camp. The post-test is one of the last activities administered before the students leave camp.

In the first five years of the camp program, a short version of the Janis-Field Scale was used and has provided some valuable insights into the changes that take place as a result of the camp experience. Currently, we are supplementing the results of the pre/post-testing with an in depth ethnographic interview that focuses on the perception of the young person in such areas as: meaningfulness of the experience and the camp as an "empowerment" activity. We are also tracking our students' progress in school and post-testing at six-month intervals after camp.

An evaluation covering the period from 1983 - 1987, the first five years of the NIYLC camp program, was conducted by Dr. Mike Charleston, Director of the American Indian Educational Policy Center at Penn State University. The results of the study revealed several things about the program, the most important being that the camp was very effective, with positive gains shown in every area measured. The evaluation report may be obtained through ERIC or through the NIYLP office.

In 1989 the National Indian Youth Leadership Project was recognized as an Indian Education Showcase Project by the U.S. Department of Education for its contribution to Indian Education.

"I know not of any government where so much personal liberty is united with greater subordination and devotedness."

Father Pierre-Jean De Smet, 1841
In: *This Country Was Ours*
by Virgil Vogel
Harper Books, New York, 1974

IV. Planning a Camp Program

A. Facility

It is generally more expensive to rent an established camp facility, although reasonable prices can be found. It's also important to remember that established camps are usually booked at least a year in advance. There are, however, numerous alternative facilities, such as dormitories and church camps. There are many places where an adaptation of this model could be done, including a mobile camp. The main considerations are finding a location with adequate sleeping area, cooking area, dining area, restrooms (or equivalent) and water. We now have a fully mobile camp that can be taken to any location.

B. Cooking

If you plan to use an established camp, the cooking staff and food are usually included in the fee. If not, plan to spend at least $500 on cook staff for a week to ten days, or try to get a volunteer. In our model, where students in primary groups assist the cook, you may be able to conduct the camp with just one cook; you may need an assistant.

C. Food

This is usually the largest expense, so if you can get a rate from an established camp that includes cooking staff and food (most do), that may be less expensive in the long run. If you do your own cooking, the cost will run from $500 - $1,000 (for 30-40 people) per week. We emphasize nutritious food: a minimum of sugar and artificial ingredients and lots of fresh fruits, vegetables and juices.

D. Health Care

A nurse on site is strongly suggested since camps may be held in isolated areas distant from hospitals. Several staff members should be certified EMTs or at least be well versed in first-aid. Have staff maintain health care records on all participants who are injured or ill, including a daily log describing specifics of the illness/injury and treatment, including medication, times and dates. Provide staff with information on the use and possible side effects of both prescription and nonprescription medications in the first-aid kits.

E. Staff

As we discussed earlier, the quality of staff is critical. Generally, we don't have a large budget to pay staff. We usually try to provide expense money for travel and in the case of the guest speakers, pay a small honorarium. Most people who work with us understand the nature of the program and are willing to take what we can offer or volunteer their time. Suggestions on staff procedures follow:

- Contracts or service agreements should be signed by all staff, both paid and volunteer. Specifics on pay, terms of employment, job description and policies should be provided.
- Programs should actively recruit the highest quality potential staff through professional networks, recommendations from other programs, and the like.
- Programs should provide a written list of staff duties and expectations to all applicants.
- Suggested factors for consideration include the following:
  - Knowledge and technical skills above the levels that will be taught to participants
  - First-aid skills appropriate for the setting and activities
  - Demonstrated level of fitness and conditioning appropriate for planned activities
  - Interpersonal maturity, personal organization and initiative for appropriate role modeling
  - Adequate group skills
  - Adequate communication skills
  - Ability to fulfill administrative and logistical requirements of program
  - Ability to support the philosophy and objectives of the program

Staff Roles (by Function)

1. Camp Director: Responsible for overall direction of the camp, screening, staff, finances, etc.
2. Secretary (optional): Responsible for typing, copying, telephone messages and other related duties.
3. Coordinator of Service Staff: Trains and supervises high school and college students and other volunteer staff.
4. Coordinator of Equipment
5. Coordinator of Transportation
6. Basic Seminar Leaders
   - Environment
   - Morals and Ethics
   - Self/Leadership
   - Communication
   - Wellness
   - Say It Straight
7. Qualified staff for rappelling and ropes courses
8. Security (optional)
9. Morning conditioning coordinator
10. Entertainer (for singing in evenings, etc.)
11. Photographer(s)
12. Lifeguard (if camp has swimming area)
13. Food service staff (cook, assistants)

Many of the roles staff fulfill during the camp are likely to be overlapping; one person can certainly do more than one thing, as long as he or she doesn't have a time conflict. Planning for the camp begins as much as a year in advance, with tasks such as the selection of the site and facilities. Assignments should be made based on the qualifications and interests of the staff. Advance preparation is necessary for each staff member, and a staff training session should occur before students arrive.

F. Transportation

Try to get as many in kind donations as you can. Churches, schools, staff and other programs are usually glad to help. Aside from transportation to and from camp and a few trips to activity sites, a minimum of driving is necessary. Emergency vehicles must always be in close proximity. Suggested guidelines follow:

- Maintain written evidence that all vehicles are regularly inspected, serviced and maintained to ensure safe operations.
- Equip vehicles with a first-aid kit, driver information sheet and emergency accessories such as tools, fire extinguisher, flares, etc.
- Do not transport participants in open bed trucks and trailers.
- Do not allow passengers to ride on top of a load of supplies or equipment.
- Always use seatbelts.

G. Equipment

We have been successful at getting donations of equipment and loans of key items (such as canoes) from other programs and individuals. An amazing amount of equipment can be located and borrowed once people understand what you're trying to do. A list of equipment we suggest you obtain can be found in Appendix A.

H. Contracting

If there are outdoor/adventure programs around, such as the Santa Fe Mountain Center, Outward Bound, etc., it may be advisable to contract with them. They can supply staff and equipment and may be able to provide a broader range of activities. We've found that most outdoor programs are eager to work with Indian communities and programs and often at a reduced rate.

I. Insurance

If you're using an established camp, their rate often includes insurance coverage. We've been successful at working through schools to get field trip insurance package deals. These are very reasonable. One caution: Be sure that you have some kind of coverage before you take on the responsibility. If you mention to your agent that you will be doing rappelling and ropes courses, you may pay a little more for coverage. Staff should look into professional coverage for liability. The NIYLP maintains a liability policy with coverage up to one million dollars, as is required by many States.

J. *Resources*

Association for Experiential Education, CU Box 249 Boulder, Colorado 80309 (303) 492-1547.
This is an organization that has membership in all 50 States, Canada and other countries. It can provide assistance in locating a program or individual in your area that can help you organize a camp or weekend experience.

National Youth Leadership Council, 1910 W. County Rd. B, Roseville, MN 55113 (612) 631-3672 or (800) FON-NYLC. Contact: Jim Kielsmeier
This organization operates summer leadership development camps for high school juniors and seniors. Its directors are anxious to get Indian students into programs and often have scholarships available. Programs are held each summer in Minnesota and other locations.

National Indian Youth Leadership Project
The NIYLP conducts the National Indian Youth Leadership Camp and provides training to organizations and communities. We also have written training materials for the Title V Resource and Evaluation Centers.

Outward Bound Programs, Maine, Colorado, North Carolina, Oregon and Canada (800) 243-8520
Outward Bound operates short- and long-term programs for young people and adults. It also operates the Kurt Hahn Leadership Center, a program for training staff. Outward Bound is eager to recruit American Indian youth. Scholarships are often available.

BEST COPY AVAILABLE

V. Program Management Plan

Any program operating with young people in an outdoor setting, especially in a wilderness environment, is subject to risk. To minimize the risk inherent in such activities, the Association for Experiential Education has compiled a handbook entitled *Common Practices in Adventure Programming*. This handbook has been used as a source book to pull together the basic points that should be included in a staff manual. For more details or for more information on specific activities such as white water canoeing or rappelling, please refer to the AEE handbook. (For AEE's address, see "Resources," previous page.)

A. General Safety Practices

- Staff or participants should not possess or use alcohol or illegal drugs at any time.
- Participants who refuse to abstain from using alcohol or drugs should be removed from the camp.
- Staff or participants who take prescription drugs that may interfere with their ability to perform should not participate in any potentially dangerous activity.
- Signed "assumption of risk" statements are recommended to document participant and/or parental understanding of inherent risk.
- Prior to activities, programs should secure any necessary clearances/permits for access to the area to be used.
- The instructor immediately responsible for participants should be familiar with the area to be used and be aware of season specific problems.
- A safety briefing that sets a tone of caution should be part of every potentially dangerous activity. Participants should understand the risks inherent in the activity before it begins.
- A minimum staff-to-participant ratio should be established for all field activities.
- A first-aid kit and emergency evacuation plan and materials should be present during all field activities.
- No participant should be placed in a position of responsibility for the safety of others without having received specific instructions and demonstrated to the supervisor the ability to perform satisfactorily.
- Participants should not be permitted to leave the group in most situations. Exceptions are to be discussed and fully understood by all staff.

B. *General Practices/Administration*

- The camp should have a written statement of program goals for participant development.
- Programs should have a system for periodic evaluation.
- Programs should have written statements that specify the philosophy of the program, application procedures and eligibility criteria.
- Ensure that all written and audiovisual promotional materials realistically portray the program activities.
- Ensure that the program has information on each participant and staff member, including full name, age, home address, telephone, signed medical release forms, full information on who to contact in emergencies, insurance information and names of physicians.
- Develop written procedures for verifying absentees and returning participants to authorized persons.
- Develop a system to ensure confidentiality.
- Provide all staff with written emergency procedures for each of the potentially dangerous situations in the program.
- Have a written search and rescue procedure for persons lost, missing or runaway.
- Make provisions for emergency transportation.

C. *Training*

- Staff should know the difference between specific, general and no supervision situations and be able to identify unsafe conditions and teach safe practices. Supervision should always be appropriate for the activity, setting and personal role. It's also a good idea to team experienced staff with less experienced staff.
- Participants should be instructed in the procedures of the activity, and activities should be geared to the emotional and physical maturity of the participants.
- Safety equipment must be operational and activities adjusted to existing environmental conditions.
- Training should tie program activities to overall program goals.
- Training should include familiarization with program sites and known hazards in the area.
- Training should include responses to potential emergency situations, such as accidents, evacuation, search and rescue, and death.
- Training should include lines of communication and supervision for routine operations as well as for emergencies.
- Training should include program history tradition and ritual as it applies to various staff positions.
- Refresher courses or retraining sessions can be helpful for experienced staff.

D. *Assessment*

Staff assessment can be a useful tool and provides feedback on both positive behavior as well as on behavior that can be improved. It can also help to weed out staff who are not meeting the expectations of the program. Instructors should continually assess the merit of an activity relative to the needs and abilities of the participants and be willing to modify as needed.

E. *Instructor Practices*

Create a safe, structured environment by explaining what is being done and why.

- Except in emergencies, everyone is responsible for group decision making.
- Everyone is to come to group discussions.
- The rights of each individual are to be respected.
- Participants and staff have different roles to play in the group, but as individuals, they have the same rights.
- People should speak to each other, or to the group, not about each other.
- The group should stay with a person who has a problem and not leave conflicts unresolved.
- Ideas may be criticized, but the person expressing the idea should not be criticized. Effective problem solving does not criticize individuals.
- No one loses in problem solving. Each member of the group is important, and each person's feeling are to be respected.
- Instructors need to be open and honest in discussions but aware of group dynamics.
- No one should be forced to speak in a discussion or be discussed, either in a processing session or in a small group discussion.

F. *Activities*

- Whenever possible and appropriate, activities should be experientially based.
- Before inclusion of an activity, full consideration should be given to potential safety hazards.
- Priority should be given to activities that teach participants the skills to assume responsibility for their own safety.
- Major program elements and activities should be preceded by a detailed briefing that includes objectives and safety procedures.
- Activities should be followed by a discussion that includes the instructor's observations of the group and individual participants as well as the participants' observations of the instructor (processing).
- Most major program components should be modified to meet the particular needs of the participants and adjusted to weather conditions.
- Staff should be trained in ways to modify an event for a special population.

G. *Relationship of Perceptions and Skills to Activities*

Role modeling:

- Layers of role modeling (elder, adult, college student, high school student, peer group)
- Primary group leaders (usually one adult and one or more college/high school students)
- Guest speakers

Family processes:

- *Camp as community (large family)*
- *Primary groups*
- *Mentor relationship with adults, group leaders*

Belief in personal abilities:

- Self/leadership seminar
- Moral/ethical seminar
- Service projects

Intrapersonal skills:

- Spiritual content
- Solo time
- Self/leadership seminar
- Moral/ethical seminar
- Environmental seminar
- Journal writing
- Role modeling
- Processing of activities
- Conditioning
- Whole language approach

Interpersonal skills

- Community/family atmosphere
- Moral/ethical seminar
- Self/leadership seminar
- Communication seminar
- Primary group discussions
- Pre-meal thought/prayer
- Evening "sharing" activities
- Processing of activities
- New games/immersion

Situational skills

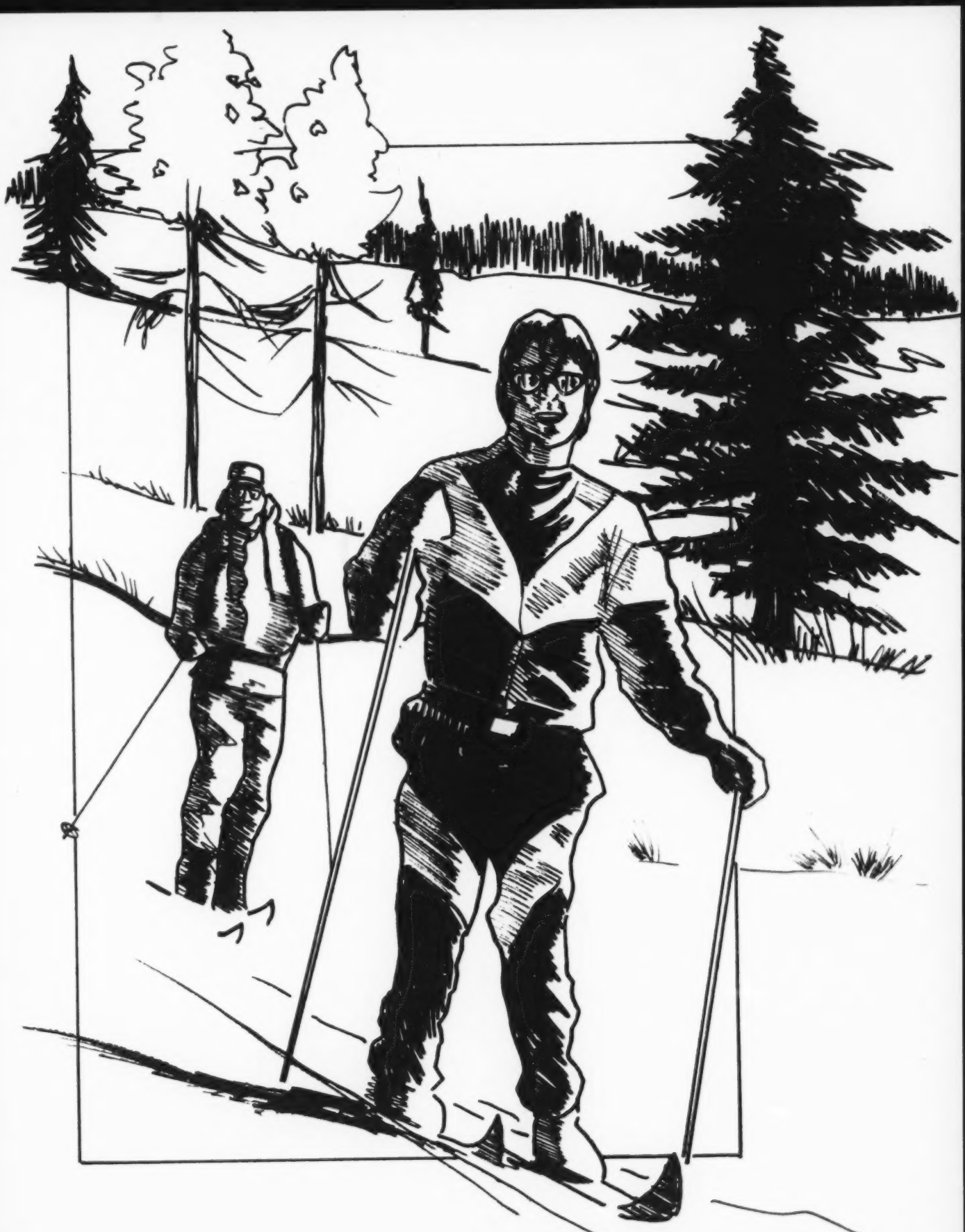
- Self/leadership seminar
- Moral/ethical seminar
- Communication seminar
- Processing
- Service project

Judgment skills

- Moral/ethical seminar
- Self/leadership seminar
- Environmental seminar
- Higher level thinking skills (come from acquiring a base of experience)

"They (Natives) exhibited great love toward all others in preference to themselves...."

Christopher Columbus, 1492
In: *This Country Was Ours,*
by Virgil Vogel
Harper Books, New York 1974



VI. Taking It Back Home

A. Roots and Wings Curriculum

The two most important things we can give our young people are roots and wings. Roots represents an understanding of our past as well as a feeling for the strength we can draw from our traditional values and unique cultural heritage. Wings symbolizes the process by which we empower our youth to learn, explore and work toward both a realization of full human potential and a healthy development of our communities. We want our youth to be contributors to a multicultural society, rather than simply recipients of services. We are developing the Roots/Wings Curriculum to include the following elements:

- *Self-discovery*

Students address the following: how others perceive them and why, how to listen, how to relate to different kinds of people (e.g, teachers, other adults, parents, other cultures), making decisions and living with the results and standing up for principles.

- *Service-learning*

Leadership for service is the underlying theme of the NIYLP and is an important traditional value among Native people in the United States and Canada. We support the notion that we best learn to lead while serving others. Our programs are heavily oriented toward service to others (including our schools and communities) as a means of developing positive self-worth.

- *Challenge/adventure education*

We believe that many essential skills can best be developed through intellectual and physical challenge and appropriate processing of activities. The use of metaphors for real life situations can provide valuable learning experiences.

- *Cultural discovery*

Our goal is to enhance the understanding of culture–one's own as well as that of one's neighbors (in a global sense). Intergenerational sharing and interaction with those of other cultures, with the understanding that we all share common challenges, builds character in our youth.

- *Transitions to adulthood*

Traditionally, Native Americans have acknowledged the accomplishments of young people through celebration and ceremony. The NIYLP is designed to not only provide growth experiences but to develop the awareness that with new roles come new responsibilities, expectations and recognition.

B. Year-Round Plan

The camp serves as the "ignition" experience, but the application of acquired skills back home is the focus of the year-round plan. Our intent is to focus on improvement of self, community and school, through student identified service projects, implemented with the assistance of peers and mentors. Students work with mentors to explore areas of interest, with an agreed upon product as a result. Care should be taken to ensure that projects are realistic and manageable for the age group. Through the organized efforts of the local program, students begin to set goals and focus on long and short term goals.

Regularly scheduled meetings of the local group, as well as monthly activities are important in maintaining the fellowship of the group. Youth Council meetings are another opportunity for young people to have input into the decision making process of the community. Recognition ceremonies should be scheduled at least annually to celebrate the accomplishments of participants, parents and others.

A minimum of four staff development training sessions should be conducted during each year in participating communities. Training should focus on youth development theory, experiential learning, processing, activities, games, initiatives, etc. Training sessions should be as experiential as possible, focusing on the activities that the program will be utilizing with the young people (i.e., rappelling, climbing, canoeing and ropes course) and on "recipes" for successful meetings and activities.

C. The Role of Mentors in the NIYLP Model

Each participant in the National Indian Youth Leadership Camp program will be asked to identify a mentor from his/her school or community. The mentor will be an adult who is respected, has expertise in an area of interest and is willing to serve in this capacity. Projects will be planned jointly and conducted by youth, with monitoring and evaluation by the mentor.

The goal of the student/mentor relationship is to concentrate the skills acquired by students during the National Indian Youth Leadership Camp and follow up activities within the community and thereby foster authentic community development on the indigenous level. Positive change in Indian communities can benefit from the external input and stimulus but ideally should be implemented by members of the community within an indigenous context.

D. Scope and Sequence of NIYLP Student Involvement

Students first attend the National Indian Youth Leadership Camp as incoming seventh and eighth graders. At camp they join young people from several different tribes and backgrounds. While at camp they are assisted in planning projects that will be implemented in their home communities. In the school year following camp, students are involved in community service and improvement projects (self, family, school and community).

High school students attend the National Youth Leadership Conference, a multicultural training experience where they learn the skills to enable them to serve as staff with the seventh and eighth grade youth at the NIYLC. The high school staff participate in regular training as well as self-directed learning projects with mentors during the school year.

It is our hope that young people trained through this process will continue to work with the program after high school graduation. Several have, including a young Cherokee woman who attended our camp as an eighth grader in 1983 and is currently on track to graduate with a degree in Communications from the University of Notre Dame in 1991 and hopes to join our staff. She has been a volunteer staff member during her college career.

Through involvement in the National Indian Youth Leadership Project at the community level, young people have an opportunity to serve their community while serving an apprenticeship in a traditional model of leadership development.

E. Role of the Youth Councils

The formation of youth councils is a key element in the process. This will bring representatives of youth serving agencies and programs together with young people in the community development process.

In the Pueblo of Zuni, one of the NIYLP demonstration sites, we have formed a council of students and youth serving agencies/organizations. In 1989 the Superintendent of the Zuni Independent School District invited community programs serving young people to meet to discuss the concept. The enthusiasm and the turnout surpassed our expectations, and the Zuni Youth Council was formed. The first task of the new council was to elect a committee to begin to formulate a mission statement, policies, goals, etc. The committee was made up of representatives from several programs: one from Indian Health Service, the school district, Zuni Wellness Center, the National Indian Youth Leadership Project and the Chief of Police volunteered to serve on the committee. In addition, six students representing the two high schools in the community and two middle school students make up the remainder of the committee.

There were several potential problems inherent in putting together such a council. The "turf" issue was the most formidable. It is critical that any program or agency not be over represented, enabling it to undermine the process and take control of the council. We agreed from the beginning that each program was allowed one representative on the council. Further, we brought in an outside consultant to facilitate the first two meetings, to establish the process, gather input and compile the information generated at the meetings. As a result we were able to agree on how the council would function and develop a consensus building process.

After the election of the committee, there were initial problems in convincing the student representatives that this was a real opportunity and that their input was not only encouraged, but critical to the success of the council.

As we continue to work through the process with the youth councils, students are becoming more comfortable and are beginning to contribute in meaningful ways. As adults, with a natural tendency to want to take control, it has been a learning process for us as well. Through the development of the youth council, the process has been equally as important as the product. We have all learned from each other and developed a working council that can serve as a pattern for other Indian communities. Through this process we have brought federal and tribal agencies together to coordinate rather than compete with one another. We are now seeing agencies communicating on important issues and young people are gaining access to the decision making process of the programs that exist to serve youth. This empowerment model has valuable lessons for current leaders as well as those who will fill those roles in years to come.

F. Development of the Indian Service Corps Concept

The next step in the evolution of the National Indian Youth Leadership Project is the development of an Indian Youth Service Corps concept, which would focus on grass roots public service and positive youth development. Key to the implementation would be the involvement of positive role models, adults and older youth, who would go through a rigorous training.

Elements of the training would include the following:

- Philosophy and history of the NIYLP
- Positive youth development in Indian communities
- Service-learning
- Environmental ethics
- Adventure/challenge education
- Processing

Training would be experientially based and would include participation in the National Youth Leadership Camp in a staff capacity, as well as serving in the role of mentor, when appropriate, to younger students.

G. Conclusion

The demonstrated success of the camp model in improving self-esteem and traditional leadership skills among Indian youth from a variety of backgrounds has prompted several communities to request that the NIYLP model be expanded into a year round program. Furthermore, feedback from parents, teachers, youth workers, school administrators and youth who have participated, as well as formal evaluation results, and most recently, recognition of the project by the United States Department of Education as a Showcase Project in Indian Education–all support the appropriateness of the approach. Currently the NIYLP is providing training and support to develop a grass roots level, national network of Indian communities who will work together to empower future generations.

"...To lead is to serve and in doing so help others to help themselves."

Ross Swimmer, 1982
Then Principal Chief
Cherokee Nation of Oklahoma
Address to the Cherokee Nation Youth
Leadership Program
May 13, 1982

H. Acknowledgements

The National Indian Youth Leadership Project wishes to acknowledge the important role played by various individuals and organizations in the development of the NIYLP Camp model, the dissemination of the model to Indian communities across the nation and the incorporation of the organization as a 501 C-3 non-profit:

- Jim Kielsmeier, President of the National Youth Leadership Council, who planted the seeds that started this process in motion. Jim has been an inspiration, a strong supporter and a close friend.
- Mike Morris and Mose Killer, along with the other Cherokee Nation staff who formed the Cherokee Nation Youth Leadership Program in the early 1980s. Mike has continued to support the NIYLP over the years, and is a close friend as well as a charter member of our advisory council.
- Gwen Shunatona and Richard Nichols of ORBIS Associates who believed in the model and helped promote it nationally in many ways. Their support and encouragement are truly appreciated.
- Larry Kressley and Glenn Ehrig of the Public Welfare Foundation, who provided support at critical times in the evolution of the NIYLP.
- Jay Moolenijzer, who has been a close friend and supporter of the concept for many years and has provided much of the developmental theory that has gone into planning the year-round program.
- H. Stephen Glenn, whose work is truly inspiring and who has provided an important theoretical component of the NIYLP model.
- Other individuals who provided ideas and inspiration over the years: (in alphabetical order) Herbert Benally, Dr. Sandra Fox, Paolo Friere, Shirley Hendricks, Jeff Kiely, Rocky Kimball, Ernesteen Lynch, Francis McKinley, Roger McKinney, John Mohawk and Crosslin Smith.
- The success of the program depends on those volunteers who make it happen. We want to recognize these special people whose commitment to service speaks for itself: Wathene Young, Sheri Fisher, Cheryl Thornbrugh, Patrick Wilmot, Rebecca Jim, Pam Iron, Lea Pinto, Bernard Garcia, Pat Cohoe and Harold Chino.

The National Indian Youth Leadership Project wishes to acknowledge the assistance of the following people in producing this edition of NIYLC Manual:

- 'Sinnagwin', (Roger McKinney), Kickapoo tribe, for the illustrations.
- Judith Eng and Rich Willits Cairn for their assistance with editing and design.

"Their great men are generally poorer than the common people for they affect to give away and distribute all they get so as to leave nothing for themselves. There is not a man in the leadership of the Five Nations (Iroquois) who has gained office otherwise than by merit. Their authority is the esteem of the people."

Cadwallader Colden, 1727
In: *History of the Five Nations*

BEST COPY AVAILABLE

VII. Appendices

Contents

A. Equipment List
B. The Servant-Leader Ethic in Native American Culture
(Indian Leadership Quotations)
C. Bibliography of Sources
D. NIYLP Board of Directors
E. NIYLP Advisory Board
F. NIYLP Processing Guide for Initiative Activities

Appendix A

Equipment List

Camp Office:

Computer (optional)
Pencils, markers, pencil sharpener
Scotch tape, masking tape, rubber bands
Stapler, thumb tacks
Newsprint (roll ends available from local newspaper)
Freezer bags
Easel pad, easel
Journals, small notebooks
TV monitor (for workshops), VCR and other audiovisual equipment

Games:

Parachute, Earthball
Balls: basketballs, volleyballs, tennis balls, etc.
Frisbees, hula hoops
Referee's whistle, Stopwatch

Initiatives:

Compasses
Topographic Maps
Bandanas (for blindfolds)

Camping:

Tents
Backpacks
Camp stoves
Axes, Hammers
First-aid kits, flashlights
Shovel, Nylon Cord
Pots, Pans,
Coolers (chest type, large enough for large groups)
Ponchos (camp goes on, rain or shine)
Sheet plastic (for ground cloths, emergency shelter, etc.)
Cooking utensils, etc.

Note: Please don't use styrofoam cups, dishes, etc. Also, we try to use biodegradable detergent.

Climbing/Rappelling/Ropes Course:

Seat harnesses, helmets
Climbing ropes, caribiners, other hardware
Nylon webbing (for seat harnesses for extra small or large people)
Emergency equipment

Water Sports/Activities:

Canoes
Life jackets
Paddles
Inner tubes

Note: Always have an emergency vehicle available.

Recommended Personal Equipment List:

Enough clothes for ten days
Towels, washcloths, soap, toothbrush & toothpaste, brush, combs, shampoo
Warm sweater/jacket
Minimum two pairs sneakers (one pair able to get wet)
One pair hiking boots/shoes
Flashlight, camera
Visor/baseball cap, sunscreen
Pocket knife (optional) [No Rambo type, please!]

Recommended to Leave Home:

Candy, snack foods, soda pop
Radios, tape players, walkman type, TVs, etc.
Tobacco of any kind, alcohol of any kind
Fireworks
Knives, other than small folding pocket knife
T-shirts featuring obscene language, alcohol products or references to satanism, violence, racial slurs, etc.
Money or valuables, unless they are checked in with staff

Note: Prescription drugs need to be checked with staff.

Appendix B

The Servant-Leader Ethic in Native American Culture

"They (Natives) exhibited great love toward all others in preference to themselves...."

Christopher Columbus, 1492
In: *This Country Was Ours,*
by Virgil Vogel
Harper Books, New York 1974

"Their great men are generally poorer than the common people for they affect to give away and distribute all they get so as to leave nothing for themselves. There is not a man in the leadership of the Five Nations (Iroquois) who has gained office otherwise than by merit. Their authority is the esteem of the people."

Cadwallader Colden, 1727
In: *History of the Five Nations*

"I know not of any government where so much personal liberty is united with greater subordination and devotedness."

Father Pierre-Jean De Smet, 1841
In: *This Country Was Ours*
by Virgil Vogel
Harper Books, New York, 1974

"I think that perhaps my early training in the home impressed me with the philosophy of our forebears. It was taught to us that if one could be of service to his people, this is one of the greatest honors there is."

Bernie Bearskin (Winnebago), 1966
In: *Division Street, America*
by Studs Terkel, Avon Books, NY 1967

"An Indian leader is a servant of his (her) people."

N. Scott Momaday, Ph.D. (Kiowa), 1977
From the film *More Than Bows and Arrows*

"...To lead is to serve and in doing so help others to help themselves."

Ross Swimmer, 1982
Then Principal Chief
Cherokee Nation of Oklahoma
Address to the Cherokee Nation Youth
Leadership Program
May 13, 1982

Nat'aanii: *"Those that think of the well being of others above all."*

Yaa joobaa': *"Having compassion for others above all."*

Translation of terms describing the
traits of traditional Navajo Leaders.

from Navajo Philosophy of Education
Herbert Benally, Navajo Community
College Press, Tsaile, AZ. 1987

"Service-learning is not a new concept to native communities. It's part of the fabric of our life, our well-being and survival. In my tradition, to be noble is to give to those who have less. It is an issue of service and leadership. You are a servant of the people, and the people must come first.

"Service-learning is a spiritual act. In many cases we've been disconnected from the truth and from ourselves. We need the spiritual ethos of service-learning to rebuild our communities, redesigning the 'new world order' based on humanity and not on power relationships. Service-learning is also a political act, because it empowers people in a very human way–as individuals.

"Service is the rent we pay for living, the anchor to our humanity. It is about moral courage, not about being smart. Moral courage is about stepping forward, and I think everybody can do it–if they find their memory, and find their song."

Norbert Hill, 1991
Director of the American Indian Science and
Engineering Society
From comments at the NYLC National
Service-Learning Conference, March, 1991

"One of the things that has interested me over the years in terms of Native education is that what you call service-learning is how Native people transmitted knowledge and culture in their own communities. Yet this was never widely accepted as a legitimate way of transmission of knowledge in this country. So Native peoples views often conflicted with those of higher education or public school people about how knowledge should be transmitted from one generation to the next. It's good to see that you are beginning to come around to our point of view about how young people should learn."

Roger Buffalohead, 1991
Director of American Indian Learning and
Resource Center, Minneapolis, Minnesota
From comments at the NYLC National
Service-Learning Conference, March, 1991

Appendix C

Bibliography of Sources

1. Bacon, Stephen, *The Conscious Use of Metaphor in Outward Bound*. Denver, CO, 1983.

2. Cairn, Rich Willits and Jim Kielsmeier, Eds., *Growing Hope: A Source Book for Integrating Youth Service into the School Curriculum*. St. Paul, MN, National Youth Leadership Council, 1989.

3. Cole, David, *Soft Paths: How to enjoy the wilderness without harming it*. Lander, WY; National Outdoor Leadership School, 1988.

4. Glenn, H. Stephen and Nelson, *Raising Self-Reliant Children in a Self-Indulgent World*. Rocklin, CA; Prima Publishing, 1988.

5. Glenn, H. Stephen and Warner, *Developing Capable Young People*, Hurst, TX; Humansphere Publishing, 1983.

6. Lofquist, Bill, *Discovering the Meaning of Prevention*. Tucson, AZ; AYD Publishing, 1983.

7. *Positive Indian Parenting*. Portland, OR; Northwest Indian Child Welfare Institute, 1986.

8. *Common Practices in Adventure Education*. Boulder, CO; Association for Experiential Education, 1988.

Appendix D

National Indian Youth Leadership Project Board of Directors

McClellan Hall (Cherokee/Pawnee)
Founder/President, National Indian Youth Leadership Project
Gallup, NM

Wathene Young (Delaware)
President, American Indian Resource Center
Tahlequah, OK

Hayes Lewis (Zuni)
Superintendent, Zuni Public School District
Zuni, NM

Pamela Iron (Cherokee/Laguna)
Director, Cherokee Nation Health Department
Tahlequah, OK

Cheryl Thornbrugh (Wampanoag)
Consultant/Trainer, ORBIS Associates
Washington, DC

Appendix E

National Indian Youth Leadership Project Advisory Board

Norbert Hill, Jr. (Oneida)
Executive Director,
American Indian Science & Engineering Society (AISES)
Boulder, CO

James Kielsmeier, PhD
President, National Youth Leadership Council
Roseville, MN

Mike Morris, EdD
Academic Dean, University of New England
Biddeford, ME

Gwen Shunatona (Pawnee/Potawatomi)
President, ORBIS Associates
Washington, DC

Larry Emerson (Navajo)
Educational Consultant
Shiprock, NM

Dr. H. Stephen Glenn
Consultant/Trainer/Author
Lexington, SC

Anna Mae Pino (Navajo)
Deputy Director Education, Ramah Navajo School Board, Inc.
Pine Hill, NM

Patrick Wilmot (Micmac)
Instructor, MicMac Native Learning Centre
Halifax, Nova Scotia, Canada

Sheri Fisher
Wilderness Instructor
Scottsdale, AZ

Student Member

Elizabeth Bird (Cherokee)
Student, Notre Dame University
South Bend, IN

Appendix F

National Indian Youth Leadership Project Processing Guide

Event/Activity:

1. Were clear instructions given and was there clear understanding of the objective before planning began?
2. Was there effective planning and use of resources by the group?
3. Was there clear communication, and were people listening during planning and the activity?
4. Was everyone committed to the task/challenge/goal?
5. Was everyone committed to the original plan and was the group flexible and open to change?
6. Did the group stay together and support all its members?
7. When things went wrong or things didn't work, how did the group recover?
8. Was there adequate attention to safety?
9. Other possible things to discuss:
   - How did the (original) plan get selected?
   - How did the group work–were ideas listened to? Was the process dominated by certain individuals?
   - Did the leadership role change?
   - What could the group have done to improve the activity?

Printed By

chippewa GRAPHICS, Inc.